

# THE BAPTIST RECORD.

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He did not think it worth while to learn how.

He thought it clever to use coarse and profane language.

He imitated the habits of men who could stand more than he could.

He did not learn that the best part of his salary was not in his pay envelope—Success.

"I do not tell my pupils that there is always room at the top," said a well-known artist the other day. "I emphasize, instead, the more directly practical truth that there is always room at the bottom. The worker who begins with the bottom job, and does it too well to stay at the bottom, inevitably rises—he can't help it. Many an illustrator commences in the advertising pages of the magazines, and is so strikingly too good for them after a while the editor has to have his work for the front page. It's the people that despise the bottom job and its opportunities that complain that it is hard to get a start."—Wellspring.

Here is the solution of all problems of conduct. Jesus says, "Live like the son of your Father in all realms of life." That settles the use of Sunday. No son of God will abuse his Father's day, and seek to hide behind a tissue-paper fence of excuse. No true daughter of God finds it possible to give every night in the week to fashion's follies, and impossible ever to meet her father in a prayer meeting. Business life will be honest, not because it is policy, but because God's son cannot be otherwise. Recreation will be clean, for God's son cannot be unclean. Social and industrial relations will be true, just, considerate, for they are between brothers, since we are God's family.—Ex.

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead of the cup of pleasure; it dispels dejection, banishes blues, and mangles melancholy, for it's the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy the peasants, plutocrats envy the poor, the guilty envy the innocent: it's the sheen on the silver of smiles, the ripple on the water's delight, the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear, and smiles would shrivel, for it's glow of a clean conscience, the voice of a pure soul, the birth cry of mirth, the swan song of sadness.—Life.

In his book entitled the "Prospector," Ralph Conner makes the "Prospector," that is, the young missionary to drop into a very hard place. The card playing, drinking, horse racing men who are supposed to have Presbyterian leanings, rebelled against his coming, saying that there were plenty of churches, that it would be a waste of money to overlap in church work, and besides they could not pay his salary. Thereupon they induced the superintendent to move the Prospector from that place, which went very much against the grain. Some time after that, the Prospector received a telegram say-

ing that his widowed mother with whose life he had been bound up and whom he had left for a while behind, was very sick. And, when after traveling several hundred miles to his convener's home, and where he might take the train to see the loving face once more, another telegram was placed into his hands, which conveyed the last words of his dying mother, which read thus, "The Lord is my Shepherd, I shall not want. Stay at your post lad, till He calls." Brave mother, and brave son.—Commonwealth.

Yet, in perfect fairness and frankness, I can say of the very large majority of the hundreds of missionaries whom I have watched at their work that they are thoroughly honest, competent, self-immolating, and servants of a great ideal. This applies to men and women of all denominations and bodies—Roman Catholic and Protestant, churchman and independent—and to all the mission fields which I have thus far investigated. In quiet modesty, and with self-denying service, these men and women are patiently seeking, against great odds, the conversion of the people among whom they dwell. Their lives are the best recommendation of their message. On the whole, they are persons of more than ordinary ability and refinement; the charge may be rejected, practically in toto, that missionaries are incompetents who have been driven into their field by inability to secure a livelihood elsewhere.—W. T. Ellis.

Nothing that is really beautiful can be achieved in a hurry; there is grace in movement, as there is grace in repose, but there is no grace in hurry. Shortly after the swallow tail coat and high stock period came the invention of steam engines; with these began the age of hurry, the age of rush. If manners had not been already moribund the first steam engine would have killed them; people soon learned they had no time for them. A new era dawned; up till then men had time for everything that their station in life demanded of them; henceforward, the parrot-cry was to grow increasing in shrillness until the hateful words "No time" became the motto of those whose ancestors' battle-cry was "For God and the King." The descendants of those who twined into their mottos the noble words courage, loyalty, honor, now emblazon on their shields a motas car passant on a field d'or and their motto is "Speed and gold." The last thing cultivated, in these degenerate days, is repose, since repose is the essence of good manners.—Adolphus Vane Tempest.

Gambling is an untold curse to any man or community. At the close of any races, one can read of and see the disappointment and sorrow as the outcome of betting. How does gambling arise, and how do men get a taste for the game? This question was asked by Dr. Conwell, and received from a gambler in a prison the following answer: "I began playing marbles for pennies and I found I could get five or ten cents out of every boy who came to school. Sometimes I would get a dollar and a quarter a day by playing marbles for pennies. I found I could get more money playing marbles than I could by working hard so I went on and

on until I got into this fight in this gambling house, where I killed a man, though they have only sentenced me to twenty years' imprisonment," and says Dr. Conwell, if a man plays for five cents and keeps it, or if in a game he takes a cigar that he has played for, he has broken himself down; he has destroyed his own independence of character. He has taken the place of the meanest man on earth, in that he tries to get his own living without earning it.—Commonwealth.

On Monday July 23, Kosciusko was the scene of a most foolish, daring and outrageous assault, in the annals of the State. From The Kosciusko Herald, we learn "That the firm of Teat & Teat required the services of a typewriter to take the place of their regular stenographer, who was away on a vacation; that Mr. G. L. Teat 'phoned to this young lady, who appeared after several calls, and was instructed by Mr. J. A. Teat concerning the work required. That he left the office and she retired to another room of the suite to remove her hat, and in that room she was seized by G. L. Teat and the assault was there and then made. When she escaped from the office she went to her sister at the Commercial Hotel and sent for Dr. Love, who married her aunt and had partly raised her. When she communicated the details of the dastardly attempt to him he acted at once, but finally acceded to advice and lodged a complaint before Judge Brooke. Teat was arrested upon the charge and gave bond in the sum of \$1,000 for his appearance Thursday morning for trial."

The particulars of the assault were nothing like so novel as the disposal of the criminal. The facts as given are: The young lady is of good character, well-liked and well-related. The offender was well-thought of, educated and engaged in a well-paying law practice. He was identified as the assailant beyond a doubt—did not even deny it. A splendid Southern white woman grossly insulted by a Southern white man of respectability and culture. The law set aside absolutely, and the man guilty of one of the most heinous crimes, turned Scott free, on the sole condition that he leave the State to return no more. A duplicate of the proceedings could scarcely be found anywhere. If this sets the gauge of treatment of such criminals, we may reasonably expect this case to be multiplied many times over.

If he had been an ignorant man without strong social backing, especially, if he had been a negro, everybody knows what would have been his doom. It is a discouraging comment that intelligence, respectability and prosperity mitigate crime and minimize penalty, and that ignorance, obscurity and poverty make crime more culpable and magnify penalty. Precisely the opposite would be more just.

Our contention is that the citizens' meeting did precisely the thing it ought not to have done and had no right to do. The criminal was in the hands of the law and should have remained there until the law passed on his case.



## Foot Washing.

By L. L. Wesson.

I was recently asked this question, "As Baptists are strict sticklers for doing just what Christ says, why is it that they do not observe foot washing as a church ordinance?"

Some have treated this subject lightly, but it is too grave and too closely connected with the life work and last hours of our Lord to be so treated. We are bound to admit that Jesus did wash the disciples' feet, and that he said, "If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:14, 15.

Such a menial service done by our Lord, together with His "ye ought" and "I have given you an example," make this one of the most serious of all the Bible questions. Those who have studied it over and over again, and still stand there saying "ye ought," and that plain "ye ought" has caused the consciences of thousands of the humble followers of our Lord to say "Why not?" and to feel that we dishonor our Lord by not strictly following His example in that lowly service. I love such conscientiousness. We did God we had more of it. But we must not let our conscientiousness misinterpret fact and convert an act into an ordinance, or an example of the duty of condescension to menial service in case of need into a church rite to be observed as a requirement.

According to the record of John himself, the washing of feet took place at the beginning of the meal mentioned and not at the end, for, after washing their feet Jesus sat down again and as they ate gave the sop to Judas, and we know from the account given by Matthew and Mark (Mt. 26:23; Mk. 14:18) that the giving of that sop was during the Passover meal, which shows clearly that the supper mentioned by John was the Passover supper and that foot washing preceded the observance.

The words "supper being ended," which should be supper being ready or prepared, has misled thousands to believe that the washing of feet was after they had finished the Passover meal and consequently in connection with the institution and observance of the Lord's Supper, and has made them feel that the act should be observed as an ordinance, in connection with the celebration of the Supper.

This, you can see for yourself, is contrary to the facts. John does not even mention the Lord's Supper, and according to his own statement the washing of feet preceded giving the sop, and we know that was during the Passover meal. That fact puts the foot washing at the beginning of the Passover supper and not at the end, and puts the Passover between that act and the Lord's Supper, and that makes the act of washing feet belong to the Jewish feast instead of to the Lord's Supper, as generally held.

That which was instituted by Christ for His churches to observe came in after the Passover and was instituted with a distinct command, "This do," and we have no right, unless somewhere so instructed, to take up an act which preceded the Passover, then skip that supper and take up the Lord's Supper. Our duty is to follow the order of our Lord confirmed by the apostles in their writings.

Just why Christ washed the disciples' feet we cannot tell. There is not a word said about why He did it, neither is there, that can furnish a record of such an act ever

having been done before in connection with the Passover; consequently we are left to mere conjecture as to His why? and conjecture is usually worthless and often misleading, therefore I will not speculate but stick to facts.

Here are some facts we must keep in mind if we study the question rightly.

1. Foot washing preceded the Passover, and did not follow the Lord's Supper.

2. According to Christ's own words, it falls under the head of "oughts" and "examples," and not under the head of "commands."

3. Foot washing is nowhere mentioned afterward in connection with either baptism or the Lord's Supper, nor even hinted at as an ordinance to be observed by the churches.

4. Foot washing is referred to only once in all the writing of the apostles, and then it is mentioned in such a way as to show that it was not mentioned as a church ordinance, but an individual act in connection with hospitality. See I. Tim. 5:10.

If you will read Gen. 18:4; 19:2, and Judges 19:21, you will see that washing feet was an act of hospitality and an expression of appreciation, etc., and it seems that it was to its practice in that sense that the apostle alluded.

These are the facts. Now some conclusions.

1. To say that foot washing was intended to be a church ordinance to be observed like the Lord's Supper, or in connection with it, is to charge that the apostles failed to teach the churches "to observe all things," as Christ commanded them, for it is a fact that they never so mentioned it.

2. As they did not so teach, and as we must not charge them with neglect, because to do so is to, at the same time, charge the Holy Spirit who was to guide them, we must conclude that foot washing was not one of the things "commanded" in Mat. 28:20.

3. From the voluntariness of the act on the part of Abraham, Lot, the old Ephraimite of Judges 19:21, Christ, and the old sister mentioned by Paul in I. Tim. 5:10, we must conclude that the service was an individual, self-suggested, voluntary service prompted by recognized need and condescending humility or great appreciation, and not a formal, fixed, required service.

Some say that washing one another's feet is the expression of the new commandment (John 13:34) to love one another. So it may be, if it is the voluntary expression of the heart, suggested by the circumstances and the need; but if done as a formal church rite, observed at stated times as an ordinance, which every member is expected to observe if not required to keep, it becomes a mere formal ceremony, at least to many, and loses all of the force of its voluntariness.

Baptism and the Lord's Supper are required acts, rites commanded to be observed for specific purposes, but washing of feet was of old a voluntary act of hospitality and appreciation, and its value as an evidence of the real character and spirit of the one who did the act depended then, and depends now, on the circumstances that prompted it and the unrequired voluntariness of it. Surely all can see that.

Had foot washing been a part of the Passover meal or observances, the act of Christ would have had no value as a special lesson of love, appreciation, humility or rebuke; or whatever else He may have intended it to have been, because it would have been the required performance of a formal ceremony or service, such as was or might be required at every feast.

It was the unrequired, the unsuggested, the unexpected, the voluntariness of the act that gave it such momentous weight.

Should we today observe foot washing as a required ordinance, thus teaching that the act of Christ in washing the disciples' feet was a mere formal act, done to establish a ceremony to be observed to set forth His own and our humility, we would rob the incident of its force and power as expressing the great heart of the blessed Son of God, and convert it into a formal service which could have been performed for show instead of from love, etc.

My brethren, we must avoid branding our glorious Lord with the ostentatious show of the Catholic Pope, who formally washes the feet of 13 poor men every year as a show of humility.

I cannot so charge my Christ. I believe that His act was the free, voluntary expression of His great heart, as was the act of Abraham when he brought water to wash the feet of the heavenly visitors, Gen. 18:4, and if observed by us it should be observed in the same free, voluntary, unrequired, unsuggested, full-hearted way, as needs require or circumstances prompt.

He who said, "let not your left hand know what the right hand doeth," would never have required that we observe some menial act of service to express our love or humility. Designing men can do such formal acts most gracefully, beside acts of humility and love cannot be cast in formal molds, such deeds are spontaneous under suggestive circumstances, and become hollow mockery if done because required.

Now let me say that surely all can see why Baptists do not wash feet as a church ordinance.

1. So far as the records show it was not so observed by the apostolic churches.

2. It was not given as a command.

3. To observe it as an ordinance or required act would be to teach that Christ requires us to make, by an act apparently menial, a public show of our humility and love for each other, knowing at the time that Judas would betray Him with a kiss. The very thought is contrary to the spirit of real Christian love. See I. Cor. 13:4.

4. To make foot washing a church ordinance is to rob the impressive voluntary act of our Lord of its force and beauty as a real heart act, and convert it into the studied act of an organizer. Brethren we cannot afford to do that. He made no show of Himself for formal purposes.

In its place, voluntarily done when circumstances suggest or needs require, the washing of feet speaks the fullness of the heart, but as a required rite or ordinance it is a hollow show, contrary to the very spirit of humility.

It is one of the things sometimes needed to be done, as on that occasion, and he truly follows his Lord's example who then voluntarily does as He did.

Of all the menial duties of life it may be truly said to those who serve from heart and not ceremonially, "If ye know these things happy are ye if you do them."

He serves his God the best, who from unostentatious love serves his fellow man the most from sense of love or need.

The will of Dr. T. T. Eaton provides that his splendid library—one of the best private libraries in the South—shall go to the S. W. B. University at Jackson, Tenn., also \$1,000, the interest to be used in keeping up the library.

## Seminary Announcement.

It will be of interest to all friends of the Seminary to learn that a new arrangement has been made for the management of New York Hall during next session. Miss Virginia Taylor, the matron who has been in charge for a number of years, found that she was compelled to resign her position in order to look after matters at her own home. While regretting to lose Miss Taylor, we are most gratified to announce that we have made arrangements with Prof. J. C. Vick and wife, of Russellville, Ky., to take charge of the New York Hall. Prof. Vick has had extended experience in the management of boarding halls, and has been a marked success in this direction, and with the assistance of Mrs. Vick doubtless New York Hall will be well cared for. There are a number of improvements which are contemplated and will be carried out at once with reference to the Hall. All old students and brethren contemplating entering the Seminary will be interested in this announcement.

I also take occasion to say to all prospective students that it would be well for them to write to Mr. B. Pressley Smith at once regarding rooms in New York Hall. Those who write first will have the first choice of rooms. Of course the Hall has a large number of commodious rooms, and there will be no difficulty in finding accommodations even if the brethren should not write, but it is well for them to write in forming us that they expect to come. I have recently heard of a considerable group of college men, all of whom are coming to the Seminary this fall from one college. I also learn of other groups who are making similar plans. I wish to say to all brethren who are interested in coming to the Seminary that I shall be pleased to correspond with them, and if they are in need of financial assistance, will do what I can to help them. There are doubtless many pastors in the South who have not had Seminary training, and who are not in position to take a college course, who ought to come to us for one year and take a Pastor's Course, and possibly for two years. For all such the Seminary offers unusual advantages and facilities.

We are planning for several very interesting lecture courses next session. The evangelistic lectures will be given again next year, as well as the lectures on the Sunday School Board foundation, and the Gay Lectures as usual. The Gay lecturer has already been secured, and the other courses of lectures are being planned.

Dr. C. S. Gardner, the new Professor of Homiletics, will begin his work with the opening of the session. From every quarter have come regarding the election of Dr. Gardner. His scholarship and his ability as a preacher have greatly impressed the denomination, and doubtless he will be a great success in the Chair of Homiletics.

Dr. Sampey will return from his trip abroad in August and will be on hand for the opening, Oct. 1, so that all the work of the Seminary will be carried on as usual. Dr. Carver will be absent when the session opens, but his classes will be taken up by others and the work carried on until he returns.

It is important that students be on hand for the opening, Oct. 1, if possible, and, if not on that date, as soon thereafter as they can come.

E. Y. Mullins,  
President.

## Unintentional Hurtful Injustice.

E. L. Wesson.

I am going to say some things that ought to be said. I would not say them if anybody else would, but as it seems that nobody else will I must. All of us know that there is, in spite of our efforts to avoid it, a constant tendency in human nature to magnify the interests we represent and minify the interests represented by others. We may not express it but it is there with most of us.

I have noticed for some years that the representative of one line of missions soon comes to feel, seemingly, that the missions he represents is IT, and that the pastor who does not give his work the largest share, "is not in it." This is unintentional, but it is nevertheless a fact, and has produced in many instances a resentful feeling against the interest represented by such representative. Such representatives seem to give no credit to the churches for church-building, repairs, building pastors' homes, and giving to other interests, etc.—their real work is measured by the amount they give to one special work. This is wrong and an unintentional injustice that hurts. I have seen what seemed to me to be a frown of censure pass over the faces of representatives of certain interests when church letters were being read and their special interest received but little. All such is wrong.

Another thing that is unjust and hurts is the manner of speaking of the mission work done by the churches as the work of the Board. Saying, "the Board has done" so and so. This language is unfortunate. It is not intended, but it nevertheless does exploit the Board as the doer, and discredit the churches. This is an unintentional injustice to the churches. The Boards, as such, never give one dollar nor do one thing except manage the funds contributed by the churches, yet when the report is made it is the Board that has done it. Grant that this is not intentional, which I freely grant, it nevertheless calls all of the attention to the Board as the "doer of the work," and leaves the churches in the background. Were I secretary of a Board I would change the manner wording my reports so as to give the credit for the work done to whom it is due—the churches and pastors—if I had to coin new words to do it.

I have just counted in one report the number of times it is said "the Board has done," and, without knowing the facts, one would think that Board a corporation of money making men who were doing a wonderful work for the poor churches, with the products of their own business. This is not intentional, but it is a hurtful injustice that needs to be changed, somehow, so as to give prominence to the churches as the doers of the work, instead of apparently submerging the churches beneath the shadow of their own servants. Let every secretary think over this for the glory of God and the honor of the churches of Christ. Let us honor the churches all we possibly can, for they do the work.

Another unintentional injustice, is the criticising reference made to the pastors, Sunday school superintendents, and so forth, in our glowing evangelistic and Sunday school workers' speeches. I noticed in our last convention that, seemingly, the biggest stock in trade with most of the speakers on these lines was criticism of the "do-nothing" pastors, churches, and Sunday school workers. Having worked a good deal in meetings, and thank God having been blessed of Him, I know the tendency to undervalue the labors of those who are not gifted

with the evangelistic gift. Evangelists see fruit—often the fruit of seed sown in tears by unknown workers, or plain plodding pastors—and as they see fruit the temptation is to take to themselves the credit for the harvest, when really "the field was white unto harvest" when they came. Because we find in a given community dilapidation and lethargy, and have a great meeting is not evidence that we (the evangelists) did it; it was God's time to visit Zion. I want to earnestly admonish all evangelists and other successful workers against doing injustice to the work of others in speaking of their own success. Do your own work well, but credit your brother with having done his God-given work as faithfully as you have done. It is an injustice to thrust at workers in other lines than your own. Think over these things.

## Dedication.

Sunday, July 21st, we dedicated our house of worship at Greenville. We gave it to our Lord with all it might ever be to Him and to us, in a very simple service. Dr. H. F. Sproles read the Scripture, Dr. Lansing Burrows preached the sermon, and Dr. A. V. Rowe led us in the dedicatory prayer.

In spite of the very hot weather, the large auditorium and galleries were crowded. The service was inspiring. Dr. Burrows preached an able sermon, and Drs. Sproles and Rowe with heavenly unction brought us reverently into our Master's presence. Long will the spiritual fervor of this service live aglow in the hearts of the multitude present. The beautiful anthems rendered by the choir, and the soul stirring hymns in which the congregation heartily joined, accompanied by the rich tones of the magnificent pipe organ, contributed greatly to the occasion.

The evening service was a fit climax to this great and memorable day. Dr. H. F. Sproles preached the sermon.

W. A. Borum.

## I Second the Motion.

I did not expect to raise a voice against our leaders in regard to the fifty thousand dollars to be raised for the Memphis hospital. But since Dr. Haralson has spoken my sentiment, I want to second the motion that the subject may be open for discussion.

J. E. Davis.

## Associational Letters.

I am this week sending to clerks and moderators of associations, associational letters which I ask that you will distribute to the various churches of the association of which you are officers as soon as they come to hand. Especially ought this to be done in those associations that meet late in August and through September. May I ask in behalf of uniform statistics that these letters be used in writing your letters to the association, and also ask that churches will make the information in them as accurate as possible.

Truly,

A. V. Rowe.

The Religious Herald has a splendid article showing conclusively that Gen. Geo. Washington was baptized by Rev. John Gano, pastor of the First Baptist church of New York City. The baptism was witnessed by 40 witnesses.



The State B. Y. P. U. banner was won by the Winona B. Y. P. U., as announced by Prof. B. G. Lowrey at the Convention. The Winona Union having the largest membership and presenting 31 examinations, with as many certificates of proficiency in the Sacred Literature Course.



## Our Late Convention, and Something Else.

The Mississippi Baptist Convention for the year 1907, has passed into history and that night-gathering of Baptist workers for Christ has returned to their homes and fields of labor, with their hearts filled with rejoicing and thanksgiving for the privilege of meeting together and devising methods and plans for the promotion of the interests of the Master's kingdom. It was a great meeting in many respects not only in regard to the amount of work done but because of the manifest presence of the Holy Spirit, which seemed to permeate the very atmosphere with His almighty power, moving upon the hearts and minds of the brethren and leading them to attempt great things in the name of the Master. It was good to be there, and as it was the first time that this writer was ever honored with a seat among this great body of men it was a great pleasure to sit at their feet and learn of the things that were done and undertaken in the Kingdom of our dear Lord and Saviour by Mississippi Baptists. Although a Mississippian of only six years standing I feel perfectly at home among Mississippi Baptists having known and served with them during the dark days of civil strife when great visions were overshadowed by this fair soil and of ours, and then again in later years labored with them in the blessed service of the Prince of Peace in the grand old "One Star State," and have ever found them to be true and loyal to those principles which make for the good of fallen humanity and the up-building of truth and righteousness throughout the world. One of the striking features of "our" Convention outside of the great work accomplished, was the cordial, sweet and unbounded hospitality of our brethren, sisters and people generally of Hazlehurst in entertaining so large a body of visitors as the convention brought to their doors. I have never seen good old-fashioned Southern hospitality more lavishly and generously bestowed (and I lived before the war too) than upon that glorious occasion. This humble scribe felt that he was indeed in the hands of his brethren and friends and his "heart's desire, and prayer to God is" that He will ever bless and prosper abundantly the citizens of the beautiful and recently little city of Hazlehurst.

You will observe Bro. Editor that these pages are written from the extreme southern county of our beloved State where her shores are kissed by the waves of the great gulf—the land of the tall pine, and the soft breeze, and where we have some Baptists many of whom are not in co-operation or even sympathy with the work of our Convention nor any other body whose object is "to preach the gospel to every creature." For them, and in behalf of our needy and suffering section I wish to make a plea to my brethren of the more favored sections of our State for their aid in trying to lift us up to higher plains of Christian duty that we may behold in a clearer light the great moral and Scriptural obligation of preaching the gospel to the whole world. This can be done not only by the use of money which our faithful State Board has already employed doubtless as far as they were able to do, but by a manifestation of their love and sympathy in visiting us and attending the meetings of our associations, preaching for us some of those soul-stirring missionary sermons which instruct, thrill and move the hearts of your people at home, and we will soon perceive a mighty revolution in this coming east country which will make us all rejoice in the progress of the cause of our Lord and Mas-

ter. True we have a few faithful pastors and teachers who stand for the organized work and the great cause of missions, but they need the comfort, the support and the assistance of their fellow-laborers fresh from the more cultivated fields of missionary effort to encourage, strengthen, and uphold them in their arduous struggle against ignorance, covetousness and careless indifference. Allow me to say Bro. Editor in conclusion that our section of the State is not the isolated country that it once was, cut off from the rest of the world by insurmountable barriers of sea, lakes and rivers, but a growing country already prosperous on account of her wealth in timber, where millions of dollars are invested in the manufacture of lumber, giving employment to thousands of people who have souls to be saved. Railroads are penetrating various portions of our country and the onward march of events betoken a far different state of affairs than has ever been known here before. The pressing need of the present hour is the gospel—the whole gospel of the blessed Son of God as Baptists alone preach it. We need men with consecrated hearts and determined wills who can "endure hardness as true soldiers of the cross," to preach this gospel to the people and then with the blessing of God upon their labours we will see this redeemed section of our great State blossoming as the rose opening into the treasury of our State Board thousands of dollars to send the gospel to other lands and "to the regions beyond." The Hobolo Chitta Baptist Association will convene with the Carriere Baptist church Wednesday before the 2nd Sunday in October, 1907, and we herewith extend to our brethren of other sections a general invitation to meet with us and aid us with their presence and their counsel in devising such methods and measures as will lead to the advancement of our mission cause in our midst. Carriere is located on the New Orleans and Northeastern R. R., 142 miles south of Meridian and 53 miles northeast of New Orleans.

W. W. Graves,  
Pastor and Missionary.  
Carriere, Miss., July 20, 1907.

### The Scene in Gethsemane.

R. A. Venable.

Note 3rd. The State of His Soul in This Awful Hour.

As we enter upon the discussion of this part of our subject we proceed with hesitation, pausing time and again, in the presence of a soul writing under the awful pressure of indescribable horror. The sacred precincts of the soul of the supreme sufferer, it were sacrilege to attempt to enter. And yet there are flashes of light, gleaming forth from the unfathomable depths of this storm-tossed suppliant through which we catch some traces of the feelings and experiences of his whole being moving within the circle of the appalling mystery. The few fragmentary statements given us by the sacred writers, form a penumbra, lying upon the face of this divine mystery. These we may inspect and from them gather a pathetic vision of that fearful eclipse of the Son of Righteousness, the glory of Israel, and the light of the gentiles.

It is manifest that the awful anguish came upon him in ever-increasing volume. He began to be grieved and sore distressed. This horrible experience of grief, anguish and amazement had their beginning after he passed into the garden. This "grief beyond utterance, a struggle beyond endur-

ance, a horror of great darkness," added a new chapter to the ever-increasing history of his inner and outer life. The pangs of that awful hour tax his soul beyond endurance, and wring from his lips the piercing cry "My soul is exceeding sorrowful even unto death." He is now sinking into the abyssal depths of despair, beyond all he had felt, or known, or even imagined before.

1. Mark tells us he began to be amazed and sore distressed. The ground of this amazement must have come of his want of knowledge of what this hour was bringing into his life. The humiliation of our Lord involved a surrender of the exercise of divine prerogatives, and girded him about with limitations which his assumption of human nature imposed. The supreme law of his being was to do the will of the Father, which was disclosed to him in ever enlarging forms. When he lay in the manger, he did not have written in his mind a chart of his whole life as it was to be wrought out in those years intervening between Bethlehem and Golgotha but he did possess a soul responsive in its nature to the unfolding purpose of the Father. Whatever of intuitive knowledge he possessed in those growing years of childhood, or the quiet years of young manhood, bore the human stamp. His intuitions were human intuitions. In him the word had become flesh and pitched his tent in the circle of humanity. It was his lot to learn obedience by the things which he suffered. This shock of amazement, which stupified his soul came of his entrance upon an unwonted and unknown experience. Many bitter cups had pressed his lips, but this one never before.

2. This appalling surprise filled his soul with overwhelming anguish. An agony of death. This terrible agony is not physical but spiritual. It is not his body but his soul that is now convulsed with indescribable and overwhelming torture. The word descriptive of his horrible experience is strong and sharp. The terrible import of the word can only be appreciated, when studied in the light of his own language, and the demeanor of his physical frame. "My soul is exceeding sorrowful, even unto death." "My agony is such as no human life can endure. It is killing me." These words followed by his withdrawal from his chosen three, his bowing form and then his falling prostrate upon his face under the perilous burden, which flung him time and again prone to the earth with the "strong crying and tears" with which he offered up his thrice repeated prayer, all serve and convey some idea of that awful agony which was rending his soul.

The source of this appalling paroxysm of suffering is left largely to conjecture and inference. As this question will seem again in the course of this discussion we pass over it for the time.

3. The State of his soul was one also of clouded vision. That the cup was pressing hard his lips with all its bitter contents, now seems to fill the circuit of his vision. Whether the contents of that cup he must drink he does not seem to know. But mindful of the infinite plenitude of the Father's power, and the possibilities of that will, which had been the law of his being he prays that the cup might pass, if possible. Without entertaining for one moment a suggestion of an infraction of that will whose infinite depths he did not know, he prayed, that out of the unlimited resources of the Father's will there might emerge some provision, which would shield him from an awful and tor-

August 1, 1907.

turing experience which was pressing down his soul to death. With a perfect resignation, he pauses for a disclosure of the Father's will, in spite of the impulsive desire to be rescued from the unutterable anguish of spirit which was ending his life, he closed his supplication not my will but thy will be done.

Here we are moving in the realm of mystery, and our speculations count for very little, and any seeming disparagement of the Divine Sonship of Jesus Christ meets with prompt and vigorous resentment. The limitations set about his knowledge he himself expressly avows on one occasion and that too with regard to one of the vital issues involved in the plan of redemption which he came to inaugurate and carry to completion. On another, he asked "Who touched me?" Again, he asked the father of a demoniac boy, "How long since this came upon him." Again he asked, where Lazarus had been laid. We must leave space in any theory we may hold of Jesus' sinlessness and his unbroken fellowship with the Father sufficiently ample, for an absence of knowledge about much that came into his life. So here in the very crisis of his earthly activity he seems to be ignorant of the Father's will, and is abiding its disclosure amid the most agonizing condition of soul through which he ever passed. The old expedient which has been held by those who were concerned to preserve the omniscience of Christ in the days of his flesh, namely that as a man Jesus did not know, but as God he did, has been abandoned. The absurdity of such a theory appears, when one comes to harmonize it with the personality of Christ. He was one person with two natures and not two personalities, one divine, the other human, with a dual cognition, with double sensibilities, and a two-fold consciousness, and volitions to correspond.

To speak of Jesus as knowing all things involved in the Father's will, and possessed of all knowledge past, present and future, but from his own choice of method, he spoke and adopted such means as to make the impression that he did not know, is to charge him with insincerity and hypocrisy. Better accept the Christ of the New Testament, than to undertake to make one of our own. He was the Word become flesh, which placed him under human conditions not only in the form of a man, but he was formed in the fashion of a human. Was man. His state of soul under the awful stress of this hour is one of insufficiency. He is now helpless to deliver himself from the terrible peril into which he has come. He now lies prone upon the ground, who once sent from his presence the spirits of darkness "in howling terror." That voice that commanded the winds and the waves into silence is now heard in broken, and agonizing cries, and tears. And that soul, who had called back from the empire of death a Lazarus, is now lying near to the gates of that awful realm, and that form that glowed with an indescribable splendor of heavenly glory upon the mount now lies upon the face bathed in bloody sweat, about him seem to be the spirits of good and evil, engaged in mighty but silent contest for the victory. He is helpless to turn the tide of that struggle, the decision of which is hidden in the secret purposes of the Father. As the dark flood rolls over him, and the pangs of death seize him, and the very foundations of his being are swept around by the merciless tides of the abyss of despair, his only help is in the Father to whom he bows in humble resignation, in spite of all his impulsive desire to be delivered from the thralldom of an hour

through which he is now called to pass. The heavenly messenger, descending upon that dark scene, does not appear to mitigate his sufferings, nor to deliver him from the horrors of that awful conflict, but to strengthen him that he may endure unto the end. As his wasted energies are renewed by the celestial messenger he prays the more earnestly, repeating the same words. What assurance may have come to him from the Father in the sequel of his supplication we are not told, but he has been heard because of his godly fear. Composure of soul now comes over him, as he returns to his sleeping disciples saying it is enough, take your rest. The tranquility which now marks his words and conduct, is the seal of victory which he has won in a struggle solitary and alone. The issue is determined, his soul has been delivered, the will of the Father has been kept inviolate and he comes out of the struggle in triumph over all the powers which threatened to overwhelm him.

### Adoption.

I notice in the Baptist Record of the 11th inst., that Mrs. E. J. W. is having some trouble with the word adoption. And as I have had some trouble along the same line I offer the following thoughts, for what they are worth.

I do not believe that "adoption means the act of God's free grace, by which, being justified through faith in Christ, we are received into God's family and made heirs of the inheritance of heaven," as is usually taught. This is called the new birth. Natural birth gives natural life and spiritual birth gives spiritual life.

It is through grace, by faith that the Christian stands justified in the sight of God. It is by this faith that he passes from under the law of sin and death and dominion of Satan, to the law of righteousness and grace. He is now in a saved condition, his name has been written in the Lamb's book of life and he stands in the relation to God as child to parent and is an heir of God and a joint heir of the Lord Jesus Christ. This, however, applies only to the soul, the soul now stands justified and redeemed yet the work of redemption is but half completed. The body remains the same, hence we find a warfare between the body and the spirit, and we sometimes find it very hard to keep the carnal nature in subjection to the spiritual. Paul found these two elements in his nature warring one with the other.

If the body was redeemed and perfected in conversion like the soul, there would be no need of death, but it is not so the work of redemption must go on. At death we lay aside this mortal body, and in the resurrection we adopt a spiritual body, this body is sown in corruption and raised in incorruption.

"It is sown a mortal body and raised a spiritual body."

In death and the resurrection the body lays aside and loses all its sinful nature and is brought forth in a redeemed and perfect state, in perfect harmony with the redeemed spirit which adopts it.

So Paul says "And not only they but ourselves also (speaking of himself and other Christians), which have the first fruits of the spirit, even ourselves groan within ourselves waiting for the adoption, to-wit: the redemption of our body."

So in the resurrection the redeemed soul will adopt a redeemed spiritual body, and the full work of redemption in Christ Jesus will be completed.

S. B. Dobbs.

Ackerman, Miss., July 14.

### For the Nut Cracking Corner.

A brother writes: Dear Record—"Was Ham a negro? If so was not Solomon a mulatto? Please answer, I need help."

What the trouble may be I have no idea, but here are the facts.

The word translated "Ham" mean "swarthy, dark coloured." On that account some, in order to find the origin of the negro, have said that Ham was a negro. But if enquirer will read Psalms 105:23, 27; 106:22, he will see that Ham settled in Egypt, and while the Egyptians are a very dark, swarthy people they are not negroes. Geikie does not think the negroes sprang from Ham at all. That is all I know about it.

As to whether or not Solomon was a mulatto, it is impossible to see how the color or condition of Ham could affect him. Solomon was the son of David, a descendant of Shem, by Bathsheba the daughter of Eliam, II. Sam. 11:3, and had no relationship whatever to the Hamites so far as I can find. Solomon married Pharaoh's daughter, I. Kings 7:8, but that hardly affected his color.

A note says, "The Saviour said, 'He that believeth and is baptized shall be saved.' The Roman Catholics and High Church Episcopalians believe in 'baptismal regeneration.' What are Baptists and Methodists to do?"

Should I answer this question in a sentence I would say let them keep on baptizing. But feeling that the questioner is either a Catholic, an Episcopalian, or some other good hearted person who has thought but little, I will be more lengthy and explicit.

Here are the facts: If regeneration is received in baptism, because of obedience to the rite, the benefit is not derived from what one believes about baptism, but from the rite itself; therefore all who sincerely baptize will get the same benefits from the rite that the Catholics and High Church Episcopalians receive, regardless of what they believe, consequently as the churches named baptize, as surely as do the Catholics and High Church Episcopalians, they will get the same benefits from the ordinance. Let querist keep in mind that if regeneration comes from baptism it does not come from the church, the priest, nor the preacher; nor belief, and all will be clear. But neither regeneration nor salvation is received in, nor comes by baptism. True it is said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," Mk. 16:16, but it is not written he that believeth and is not baptized shall be damned. Christ said "He that believeth not shall be damned," hinging damnation on unbelief and not on baptism. In every passage where either regeneration or salvation is expressed as connected with a human act that act is faith, and not baptism. For instance John 1:11 says, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Paul wrote, "Ye are all the children of God by faith in Christ Jesus," Gal. 3:26. Children by "faith," not by "baptism."

Christ said, "Whosoever believeth on Him should not perish, but have eternal life," John 3:15. Not whosoever believeth and is baptized, but simply "whosoever believeth," regardless of what Catholics, Episcopalians, Baptists, Methodists, or anybody else may believe, or say.

Again Christ said, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only



begotten Son of God." Believing lifts condemnation. Not believing seals condemnation forever. You see there is no mention of baptism.

Again it explains said, "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. So you see, beloved, that while baptism is the first duty of the child of God, it is not linked with the salvation nor the regeneration of the soul. Therefore let Baptists just keep on baptizing believers as a public symbol of "the washing of regeneration and renewing of the Holy Ghost."

#### Tri-State Sanatorium Answer to Dr. Haralson.

I expected that some people would take the position of my good friend Dr. Haralson. The brethren who do not attend the Conventions and do not see just what is done and why it is done naturally misunderstand and misinterpret some things.

I wish to set the situation fully before you; but first I wish to say that we must not be discouraged by the fact that good brethren object to our enterprises. Anything we undertake is objected to by somebody, and there are almost always objectors who are sensible, honest and fine people.

Dr. Haralson is a warm personal friend of mine. He is an able man and a good man; yet I have been working for Mississippi College with all my might for 10 weary years and Dr. Haralson has never given one cent during that time. We have done large things during those years. We have made wonderful progress. Some of us have given over and over and given until it hurt and hurt bad. Why did not my good brother Haralson help? It was not because he was stingy. He is liberal. It was not because he did not believe in education. He is a great believer in education. It was because he wanted the college co-educational and the brethren have not seen proper to make it so. He has notified me 3 times over that whenever we made the college co-educational he would help and help liberally. Now I am inclined to believe, myself, that the college ought to be made co-educational, yet the trustees do not agree with me and it seems that the denomination does not agree with me. We look at things differently. I have felt that it is best to accept things as they are, make the best of the situation, build up a great Baptist College whether I could have things exactly my way or not. Of course Dr. Haralson is just as honest as I am and yet his view of the proper course of action has been to refuse to do anything until the brethren fixed it his way. Now I like Dr. Haralson; I think I might go further and say that I love him. Yet I think he is wrong in this one particular. Thus, even if there is some other arrangement as to the Sanatorium that would suit him better, I do not believe he ought to fight the enterprise.

Coming back now to the situation. One year ago at Jackson, Dr. Haralson's own city, this question came up and a committee was appointed to take under careful consideration the question of a Mississippi Baptist Sanatorium. This was published in the papers. No Mississippi town made any offer. No medical college or Mississippi indicated that they would like to make an offer. The Baptists of Memphis, however, seeing this matter mentioned in the papers and feeling that 3 States could unite and accomplish what one State could not accomplish invited the Baptists of Mississippi and Arkansas to unite with the Baptists of Tennessee and

build a great tri-state sanatorium at Memphis. The College of Physicians and Surgeons, among whose owners and directors are some prominent Baptists, made to us a splendid offer which you will find in the resolutions adopted by the Mississippi Baptist Convention.

Connected with this College of Physicians and Surgeons are about 50 splendid doctors. A number of them are among the very finest physicians and surgeons in the South. Now, of course, nobody has ever supposed that these men saw no advantage to themselves in it. Any town or any set of men that would make any offer for the location of such an institution would of course expect to reap benefit. It is not true, however, that these men are simply seeking clinical and dissecting material. It is not true that they claim the privilege of dissecting at all. That was clearly brought out in our Convention and definitely understood. What they particularly want is a first class sanatorium, conveniently located where they can be assured of having a suitable and satisfactory place to have their pay patients cared for. They are physicians with large practice and many patients, and they want a suitable place to have them nursed. While that is an advantage to them it will be a still greater advantage to us. It will enable us to make the institution self-supporting from the start because these 50 physicians and surgeons have large patronage and they propose to turn it to us as soon as we are ready to receive it. All these questions were definitely brought out. Of course Dr. Haralson did not know this and was making his protest partly under a misconception of the facts in the case.

But I was going on to say that a number of us went to Memphis and canvassed the matter thoroughly months ago. We knew that there was a general feeling that we were not ready for a Mississippi sanatorium, that we could not make a success of it at this time, that it would not be self-supporting. This was the situation and we had no encouragement from any town or city to lead us to think otherwise. I, therefore, published a full statement in the Record and declared myself in favor of the Memphis proposition. I stated then and the resolutions adopted by the Convention stated later that this was not to take the place of a Mississippi sanatorium but only to prepare the way for it, that we hoped some day to have not one only but many in Mississippi.

Now our Convention did not pledge \$50,000. It endorsed the movement, and urged our people to give not less than \$50,000 toward it. There was no pledge, but simply an endorsement and an urgent appeal. Nine trustees were appointed to represent Mississippi. These trustees were left to arrange details and provide arrangements for the raising of the money. The institution will be built. Mississippi's part of the money will be raised. Thousands and thousands of our people will give nothing as is true in all our benevolent enterprises. Some will find objections as would have been true if we had started a Mississippi Sanatorium, but we will succeed. Later we will succeed in establishing a Mississippi sanatorium. The men who are doing the hardest work and the most self-sacrificing giving in this enterprise will be just as ready to work and give when our Baptist people decide to establish a sanatorium in Mississippi. Why not unite in the enterprise which we have now undertaken and then later when the time comes unite again on the other. To defeat this would not help that. To stir up prejudice against this will hurt the other.

Dr. Haralson asks what benefit a hospital in Memphis would be to the poor Baptists in south, east and middle Mississippi. We might just as well ask what would one in Jackson be worth to those in distant parts of Mississippi. Memphis is just about as easy of access to a majority of Mississippians as Jackson. You can reach Memphis without change of cars from any Mississippi station on the Y. & M. V., the I. C., the Memphis & Charleston or the Frisco. You can reach Memphis with only one change of cars from any Mississippi station on the L. & N., G. & S. I., M., J. & K. C., M. & O., or from almost any branch line of almost any road. I am confident that more Mississippians can reach Memphis quickly and easily than can reach Jackson in the same way. Of course, the only way we can ever put a sanatorium in reach of all our people will be to put one in every prominent town in the State. Even this will come and happy is the man who is permitted to live to see it. We are making a beginning now and that will be the glorious end of the present beginning. It is truly a great work that we are beginning. I am pained that my beloved friend is raising his hand against it.

While there is not a location in Mississippi that is convenient of access to a larger number of Mississippians than is the city of Memphis yet we are not working for Mississippi alone. We are working for the cause of Christ.

Dr. Haralson says that Tennessee does not need an institution of this kind. Now, there is not a Protestant hospital or sanatorium in all west Tennessee, if there is one anywhere in the State, and there is not one in Mississippi or Arkansas. In Mississippi we have a number of private sanatoriums run by physicians and others. They have a number of these in Memphis. But in these 3 great States our Protestant denominations are leaving this great work to the Catholics. The Presbyterian Home Hospital in Memphis is not a Presbyterian institution. It is not a benevolent institution. It belongs to private individuals who bought the old Presbyterian Home for the purpose and hence gave it a name which has misled many. The only hospital run by a religious denomination in Memphis is run by the Catholics. It is a great one. I understand it cost over \$300,000. Surely the people of Memphis and of these great States do sadly need to know that the Baptists feel as much interest in suffering humanity as the Catholics. We do need the institution. It will be a blessing to many people in all 3 of the States and will exert a benign and helpful influence among the people. Let not the Catholics take our crown.

Finally, the wise committee of noble brethren (I was not a member of it) appointed at Vicksburg canvassed the situation for one year and then reported back to the Convention at Hazlehurst that in their opinion the time had not come to undertake the establishment of a Mississippi Baptist sanatorium. The Convention unanimously adopted their report. This left us without any plan for the establishment of any sanatorium. It was at this juncture and in view of this unanimous decision that I offered the resolution proposing that we unite with the Baptists of Tennessee and Arkansas in the establishment of the great tri-state Baptist sanatorium in Memphis. My resolution was referred to a special committee. I myself with a number of others had already been to Memphis at our own expense to investigate the situation there. We had foreseen that the Convention when it met would probably decide not to undertake a Mississippi sanatorium at this time. We had con-

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ferred freely with official representatives of the College of Physicians and Surgeons on every point we could think of. The special committee at Hazlehurst to which my resolutions were referred brought the report which will be found below. On the floor of the Convention many questions were asked by a number of brethren. After full and careful consideration the Convention did without one dissenting voice adopt the report.

Now, my dear Bro. Haralson, you are a man of ability and honor, you are my friend and a friend to the cause. Your protest was made after seeing the report of a reporter in a secular paper. You did not have the full situation before you. In view of the situation as it is will you not fall in and help? If you do not we will accomplish it without you, though we could accomplish it more easily and would enjoy the accomplishment very much more if you would give us the sympathy of your heart and the help of your hand. Do not knock out what we can do because of what we can't do. We do not have to raise \$50,000 to secure the Memphis Sanatorium. All 3 of the states put together would only have to raise \$50,000 in addition to the Memphis pledge in order to secure it. The Convention has asked the people to give \$50,000 because we want to make it as great an institution as possible. We can secure the Memphis enterprise. We can't establish the Mississippi Sanatorium because the Convention has already unanimously decided against it. They have unanimously decided to undertake the raising of enough to secure the Memphis proposition and we hope to raise a good deal more than barely enough to secure it. In fighting this you will hinder instead of help the very thing that you want to bring about. That will come about quicker if you will fall in and help in the present undertaking. I am sure

that it was simply a misunderstanding of the situation and that when you have all the facts before you you will feel differently. Your brother and friend,  
W. T. Lowrey.

#### Report of Special Committee On the Memphis Proposition.

We, your committee, beg leave to state the offer made by the College of Physicians and Surgeons in Memphis.

It is as follows:

1. That if the Baptists of Mississippi, Tennessee and Arkansas will raise \$75,000 within two years for a sanatorium building to be located in Memphis they will donate a splendid lot 300 feet front and extending more than 300 feet in depth from street to street adjoining said College of Physicians and Surgeons and easily worth \$25,000.
  2. They will raise \$25,000 of the \$75,000 in the city of Memphis.
  3. That as soon as the building is erected and equipped and the sanatorium opened they will place their pay patients there for treatment which they feel confident will make the institution more than self-supporting from the start.
  4. They will do all the practice and surgical work in the charity wards free, on the simple condition that they will be allowed clinical privileges for the students of the College.
  5. That they will maintain free of cost to us a training school for nurses in connection with the sanatorium.
  6. That the management of the whole institution shall be in the hands of trustees to be appointed by the Baptists of the 3 States named.
- In view of the above splendid offer and believing in our hearts that the good Lord is pleased when we help to relieve the suf-

ferings of our fellow men, and being firmly convinced that such work would greatly increase our influence as a people, and knowing that \$75,000 is not sufficient to build what we ought to have, we, therefore, recommend,

First, that this Convention heartily endorse this great movement.

Second, that we as a Convention urge our people to lay down on Christ's altar for this great work within the next 2 years not less than \$50,000.

Third, that this Convention elect 9 trustees to represent the Baptists of Mississippi in the building and management of this institution, the time of 3 of them to expire in one year, 3 in two years and 3 in 3 years. Their places to be filled by this Convention from year to year as their time expires.

Fourth, We recommend that it be definitely agreed by this Convention that this undertaking shall not be understood as finally taking the place of a Mississippi sanatorium but rather as paying the way for it. We hope that in the early future there will not be one only, but many Baptist sanatoriums in our own State, and it will be so if we as a people see and appreciate our opportunities.

W. T. Lowrey,  
W. C. Grace,  
N. W. P. Bacon,  
S. R. Whitten,  
A. E. Jennings,  
D. C. Langston,  
Committee.

Rev. J. H. Lane has built him a new residence at McComb and removes from Magnolia to McComb to serve the South McComb church. His correspondents will note the change and address him at his new post-office. The South McComb church gave him a good pounding. It was a most cordial reception.

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## Woman's Work.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackett, President, a-  
ssistant: Mrs. W. K. Woods, Secretary,  
Meridian.

### Address of Welcome.

#### Our Guests and Friends:

I feel sure that as I come forward to speak you welcome our unanimous thought passed through your mind. "My! what a big welcome we're going to get, if it is in proportion to the size of the one who extends it, and what a ridiculous air of conceit and pride she has." The real I, my friends, is small, insignificant, humble and diffident to a degree. I am "puffed up" now, at the honor of being allowed to welcome you and that a one, gives me this appearance of too—too solid flesh. I am up-lifted at being chosen by our Society for this honor and what seems to you conceit and pride, is only exultation. No one of us could express, fully, the genuine and hearty delight we feel, in welcoming you to our town, our churches and our homes, but I dare say I can make as successful a failure in the attempt as anyone. It is not necessary for me to enter into any discussion of the object of our meeting. Your presence here shows there is both knowledge of, and interest in our work all over the State. The Woman's Auxiliary Association has long since passed its infancy and experimental stage. Time was, when our offerings, modestly tendered, were accepted by the brethren with the bland and amused condescension we accord a child's offering of mud-pies and pretty rocks. The pies and pretty rocks don't amount to anything, but we don't want to hurt the child's feelings. At the Conventions, the report on Woman's Work was rushed through, on the minimum of time and discussion—and the stock phrase in reference to it was, "By all means, let us encourage the sisters. Not to take any active part in managing the church work—oh! no! but, as deacons of old, to do what they can in a quiet way. Now, the dignity, purpose and earnestness of our work, is fully recognized, and appreciated as an important factor. When, the first of May, the glad news goes flashing over the wires, that the Foreign Mission Board and Home Mission Board, go to the Southern Baptist Convention out of debt, a tremor of joy stirs the hearts of thousands of our women, as they whisper themselves, "I helped." "The world's growing older each day and the world's growing colder," they say. "This world is no place for a dreamer of dreams," and we have met here; come not to



TENNESSEE COLLEGE FOR WOMEN, MURFREESBORO, TENN.

dream, to exchange bright rainbow fancies, advance visionary theories, pass the time in idle social pleasure and then go home to forget all about it, till another Convention. Instead, we will forget only past failures, smile together over past successes, lay practical plans for future work, and store up, in hearts and minds, enthusiasm and inspiration that will sustain us, in carrying out those plans. For months, we of Hazlehurst have thought, planned and talked of the coming Convention. I shall not harrow your feelings with an account of the many Mother Hubbard conferences held among neighbors, over the back yard fences, in which we deplored the drouth which has burned up our gardens, the cholera which killed our chickens, exclaimed over the myriad swarms of ants, innumerable as the sands of the sea, which have invaded our town, then "blessed out" the dress-maker who disappointed us at the eleventh hour, and ended by trying to give vent to our indignation over how day after day vainly we had stopped every "lady of color" who passed and asked in the mildest, most conciliatory voice, "Would you like to hire to cook for a few days?" to be answered with a toss of the head, "No'm—I doesn't cook in the summer—it's too hot," then have them grin in our faces the minute our backs are turned. All these skeletons have been pushed into their closets and locked in. Our homes have been swept (of the ants, as well as possible) and garnished in honor of your coming. Our brains have been cleared of all cobwebs of worry and we are ready to receive and transmit the electric sparks of enthusiasm, and our hearts are warmed to receive you to know you and to care for your comfort. So—I stand before you tonight, the spokeswoman for the Baptist Woman's Mission Society and also as the representative of nearly four hundred homes of our town and the queens who reign therein. 'Tis mine to strike the keynote and mark the cadence in the anthem of greeting to our guests and as I sound the common chord and begin the prelude tonight four hundred hearts, responsive will

each take up a strain of melody and as the doors of our homes swing wide, to receive you may you hear the high pealing chimes of silver throated bells, joined in swinging harmony, a choir invisible, ringing out in perfect unison. You're welcome to our Hazlehurst. Your presence gives us pleasure. You're welcome in our churches. Our joy shall know no measure. You're welcome in our homes also. Your memories there, we'll treasure. Glad welcome! Warm welcome!! Thrice welcome!!! to you all.

M. S. Dodds.

July 11, 1907.

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Your open-handed, open-hearted hospitality is what we expected, "Having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints."

Tho' some of us are strangers in the flesh, yet one common tie of loyalty to the service of our King binds us together and "we are one in the Lord."

Anxious and eager hearts have looked forward to this annual assembling of the Master's handmaidens, with gratitude for past mercies and ardent desire to plan wisely for yet greater things "In His Name."

Abraham's royal hospitality to the three strangers brought to him the richest blessings because they came on Jehovah's business.

Th' incident gave rise to Paul's injunction, "Do not neglect to show hospitality; for through being hospitable, men have all unawares entertained angels."

We are come as messengers of the King with a high and holy desire to do His will. The Master said, "He that receiveth you (my disciples) receiveth me."

May we bring to you such tidings of great blessings during the past year, such an enlarged vision of future possibilities, such brighter hopes, such stronger faith, that you truly can say, "It is good for us to be here."

Thus may we be worthy your welcome and best show our thankful appreciation.

Oxidine.  
A Chill Cure in Every Bottle.  
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All my life I still have found,  
And I will forget it never;  
Every sorrow hath its bound,  
And no cross endures forever.  
All things also have but their day,  
God's love only lasts for aye.  
—P. Gerhardt.

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## The Home.

That song is sweetest, bravest,  
Which plucks the thistle-barb of  
care  
From a despondent brother's  
breast,  
And plants a sprig of heartease  
there.

OXIDINE.  
A Child Cure in Every Bottle.  
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I am so glad! It is such a rest to  
know  
That Thou hast ordered and ap-  
pointed all,  
And wilt yet order and appoint  
my lot.  
For though so much I cannot un-  
derstand,  
And would not choose, has been,  
and yet may be,  
Thou choosest, Thou performest,  
Thou, my Lord,  
This is enough for me.

—F. R. Hävergal.

OXIDINE.  
A Child Cure in Every Bottle.  
Guaranteed under National Pure Drug Law.

In the Highlands.  
The Highlands, in the country  
places,  
Where the old plain men have  
rosy faces,  
And the young fair maidens  
Quiet eyes,  
Where essential silence cheers and  
blesses  
And for ever in the hill recesses  
For more lovely music  
Broods and dies.

to mount again where erst I  
haunted;  
Where the old red hills are bird-  
enchanted,  
And the low green meadows  
Bright with sward;  
And when even dies, the million  
tinted,  
And the night has come and plan-  
ets glinted,  
In the valley hallow  
Lamp-bestarred!

to dream, O, to wake and  
wander  
Here, and with delight to take  
and render,  
Through the trance of silence,  
Quiet breath:  
Lest for there among the flowers  
and grasses,  
Only the mightier movement  
sounds and passes;  
Only the winds and rivers,  
Life and death.  
—Robert Louis Stevenson.

Ware's Black Powder For Sore Throat,  
Hoarseness, Croup, Whooping Cough,  
and all other throat troubles. Write for Circular.

Cape Cod Folks Again.

There is much talk just now on  
the street corners, in the post-  
offices, along the country roads, in  
the kitchens, and over the garden  
benches of old Provincetown, of the  
coming of the president in August  
to lay the corner stone of the high  
monument which is to be erected  
there. Nathan Haskell Dole will

read a poem he has written; a big  
brass band will furnish music;  
cannon will boom, and orators will  
orate on this important occasion.  
Provincetown people are very  
jealous of Plymouth and show  
that jealousy at all times. The  
spirit of the occasion is well rep-  
resented in the answer of a Prov-  
incetown man to lawyer Arthur  
Lord, the Plymouth historiogra-  
pher, who had asked him the exact  
height in feet of the coming mon-  
ument. "I don't know the exact  
number of feet," said the repre-  
sentative of the Tip End, "but it  
will be high enough to be seen  
from Plymouth." The local  
grudge against Plymouth is that  
the Pilgrims really landed at  
Provincetown, first—as much as  
twenty-four hours before they  
ever saw Plymouth Rock. There  
is a curious confusion among Cape  
Coddies themselves as to what to  
be proud of. Is it the oddity of  
their peninsula's conformation  
and its isolation, or its beauties  
and its rise as the resort of fash-  
ion and wealth?

Provincetown is one of the  
quaintest of the old Cape Cod  
towns, and yet its history is not  
perhaps as interesting as that of  
some others. But in all these  
towns most peculiar characters  
may be found, their conversation  
full of originality and spice. The  
old yarns they tell are most enter-  
taining, for they or their friends  
have quite likely had many  
strange experiences on the sea  
and in foreign lands. They are  
very independent, very self-re-  
spectful, and are utterly uncon-  
scious that they talk and appear  
quaint and strange to city people  
who board with them in the sum-  
mer time.

An interesting book has lately  
been published on the old town  
of Brewster, near by, which is  
full of deep sea flavor and local  
color. It is entitled "Brewster  
Ship Masters." Some of the im-  
pressions of a Brewster boy in  
the 70's are given in the intro-  
duction:

"At that date the American  
merchant marine was on the wane,  
but even then it was practically  
certain and safe to hail an adult  
Brewster citizen by the title,  
'Cap'n.' Cap'n Snow kept the  
village grocery, Cap'n Foster was  
the chairman of selectmen, Cap'n  
Baker endowed the library, Cap'n  
Nickerson's donation repaired and  
repainted the meeting-house, and  
of that meeting-house, deacons  
and pew holders, sexton and  
choir-leader—indeed every male  
but the minister himself, was cap-  
tain. In the 40's and 50's the  
young man born in Brewster, who  
did not go to sea as soon as his  
schooling was complete, was a  
shiftless, no-account, unfit to as-  
sociate with the aristocracy. . . .  
In the old Brewster houses were  
ivory carvings and Japanese silk  
hangings, sandal-wood boxes and  
alabaster images of the Coliseum  
and the Leaning Tower at Pisa.  
On each side of the grand, unused  
front doors were mammoth sea-

shells, of curious shapes. Nearly  
every family had at least one  
member afloat and letters came at  
intervals with queer foreign  
stamps, and news months old, to  
be read and discussed over and  
over again. Laptains and their  
wives left town to be gone for  
years, or came home to be wel-  
comed and made much of." It is  
easy enough to see why they  
would be made much of as one  
reads their yarns—which Mr.  
Sears samples. But as the cap'n's  
tell them they are after all but  
pale, prosaic, literal statements,  
very much in the style of affida-  
vids, mere rehearsals of the facts.  
What "hot stuff" they would be  
in the hands of the new-style  
strenuous story-teller like Kipling  
or Connolly! The picturesque na-  
tives the cap'n's hobnobbed with  
in far countries, the profits of the  
cargoes they picked up in the  
days before cables on their own  
initiative, their encounters with  
Spanish pirates who, it must be  
remembered, still existed as near  
as the West Indies, and not mere-  
ly on the comic opera stage, with-  
in the lives of men still living—  
such were the sensations that, en-  
tering into the experiences of the  
leading members of society, made  
these little provincial hamlets cos-  
mopolitan to a degree.—Standard.

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AND BUILD UP THE SYSTEM.  
Take the Old Standard GROVE'S  
TASTELESS CHILL TONIC. You  
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## In the Midst of a Butterfly Migration.

In a breath appeared a horde of butterflies coming from the north straight-across a wide pasture, settling in the circle of trees, adding a sumptuous touch to the green and gold—for the time was mid-September, and elms and maples were flaring torches.

I had been only three days in Kansas, and lo! a migration of butterflies. To witness a migration of this Milkweed Butterfly is, I learn, a rare privilege, for it is our only species in America that does migrate, and honored were we in its royal progress, bound for the Carolinas or the Gulf States. A rollicking, happy-go-lucky sort of crowd they seemed. An amazing and interesting spectacle we found these frail, airy voyagers on that sunny afternoon when, by four of the clock (that strikes all the time unless its gong is tenderly wrapped in cotton batting), they drifted to us in hundreds, like autumn leaves loosed from their moorings afloat on summer winds.

As swallows soaring, curving, dropping into the chimney depths at twilight, thus the butterflies rose and fell, rose and circled higher—higher, up to the very tree-tops; then came tumbling back among the leaves, settling and unsettling themselves fussy, airily, noiselessly, as though a mere contact with a branch made them recoil; if not just the right place—up and away, slowly and with dignity; their selection was daintily made.

On the twigs they strung themselves like beads, one upon another; or, rather, the comparison might well be made, they hung in bunches as droops the yellow laburnum, the purple wistaria, the fragrant locust blossom. Precisely like that they hung, bearing down by their weight all around the tree the fine fringe of the spruce, freighting it with Christmas gifts before the time of fruitage.

Whether or not somnolence, indifference to fate, or wing-weariness ruled the butterfly mind, I cannot tell, but I stood among the swarming thousands, at the very least count, and plucked them off one by one, experimenting with them and setting them again on the twigs. Set upon my hand, this or that one would remain as I placed it for perhaps ten seconds. Another would, at the unlatching of its wings, flutter instantly upwards. I set them upon my dress to which they clung rather more than to my hand, but not a very kind of experimenting greatly disturbed them.—Jennie Brooks, in Harper's.

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## FORTY-SEVENTH ANNUAL STATEMENT OF THE HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.  
JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages, \$5,809,650.00	Policy Reserve . . . \$16,006,708.00
Bonds and Stocks (market value) . . . 8,907,787.91	Miscellaneous Liabilities . . . 297,780.84
Real Estate . . . 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) . . . 1,621,413.00
Cash in Banks and Trust Companies . . . 293,545.75	Reserve to provide for all other Contingencies . . . 1,083,648.98
Loans to Policy Holders . . . 1,950,996.14	
Other Assets . . . 396,961.21	
Total . . . \$19,009,550.82	Total . . . \$19,009,550.82

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in the Southeast and Southwest, good  
until October 31, 1907.  
**ONE FARE PLUS 25c.** Round trip  
from points in the Southwest, July 12,  
13, 20, 21, 22, 30, 31, Aug. 9 and 10.  
Tickets good until Sept. 5, 1907.  
Write for illustrated Summer folder  
and Monteagle Daily Program.  
**W. L. DANLEY, G. F. A., Nashville,**  
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**BETTER THAN SPANKING.**  
Spanking does not cure children of  
bad habits. If it did there would be  
very few children that would do it.  
There is a constitutional cause for this.  
Mrs. M. Summers, Box 232, South Bend  
Ind., will send her home treatment to  
any mother. She asks no money. Write  
her to-day if your children trouble you  
in this way. Don't blame the child.  
The chances are it can't help it.

**"SOUL SONGS."**  
The Great Hymn and Song Book for  
Baptist Churches, Sunday Schools, etc.  
Write: THE SINGING EVANGELIST  
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is the only harmless cream  
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in seven days, without interference with  
nature or pinching. Money refunded if it  
is not removed. Freckles, Brown Spots, etc.  
are removed. It benefits scars and  
burns. It cures eczema, including our  
"Baby Ointment." Address: ELLA BERRY  
CO., Dept. M, 208 Olive St., St. Louis, Mo.

To the Churches of the Union  
Association:

Dear Brethren—The time is near  
at hand for the various churches  
of our body to select their dele-  
gates and adopt their letters that  
meets with the Pleasant Hill Bap-  
tist church in the extreme south-  
west corner of Copiah county on  
Thursday before the fourth Sun-  
day in September 1907 and in so  
doing I want to call the attention  
of the brethren to one thing, and  
that is, when you send your let-  
ters and messengers up to meet  
with that body, is to send money  
enough to pay for what your  
church asks for. For instance, on  
one occasion the clerk had to go  
in his own pocket to pay for the  
minutes that the churches called  
for, and on another the minutes  
were delayed three or four months  
for want of ready means to pay  
the printer, and finally he had to  
send back to the different church-  
es for sufficient means to do the  
work, and then, by the way, some  
of the most important reports  
were left out of the minutes. The  
shortness of money might be the  
cause of this. I don't know.

Now brethren, this ought not to  
be so. As Missionary Baptists we  
ought to show more of a mission-  
ary spirit than this. It seems to  
me that things of this sort is a  
weight hung on to the back end of  
progress in the cause of our Mas-  
ter, that bars the success of Chris-  
tians in their pilgrimage through  
life.

Now brethren, let me suggest  
that each church figure his min-  
utes at 25c each and send \$1.00  
up to pay its pro rata of the clerk  
hire, and the trouble will all be  
over.

With Christian love,  
**Geo. D. Parker.**  
Violet, Miss.

There is nothing nicer packed than  
Argo Red Salmon, and yet the price is  
in the reach of all.

**Quick Work.**

On the morning of June 24th  
the large plant of the Brown  
Chemical Company, Nashville,  
Tenn., was destroyed by fire. All  
of their employees escaped injury,  
and within twenty-four hours the  
management had secured even  
better quarters than before and  
had placed their orders, by wire,  
for a new supply of drugs, chem-  
icals, oils, etc. No interruption of  
business resulted. This is a strik-  
ing example of modern business  
efficiency and speaks well for the  
executive ability of the manage-  
ment of this old reliable firm.

The Brown Chemical Company  
are the manufacturers of the old  
family remedies known as Dr.  
Brown's Family Remedies. The  
company is rebuilding on a larger  
scale on the old site, and hopes  
soon to be installed in its hand-  
some new building.

People often ask what is a good brand  
of salmon. "Argo Red Salmon" is the  
best possible answer.

**WE WILL** If after a fair trial one box  
**GIVE YOUR** HUTCHINS ECZEMA  
**DOLLAR** SALVE does not cure  
**BACK** any case of ECZEMA  
TETTER, RINGWORM, OLD SORE  
DANDRUFF, no matter of how long  
standing the case may be.  
Price \$1.00 in Advance.

**THE HUTCHINS ECZEMA SALVE CO.**  
**THE FLAKE & NEILSON CO., WINONA, MISS.**

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Bank of Winona, Winona, Miss.  
Citizens Bank, Winona, Miss.

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**"THE WONDERFUL WALL PLASTER."**

Are you going to build? If so, be sure to have your wall plas-  
tered with "SOUTHERN" WOOD FIBER PLASTER.  
Read what Dr. John L. Johnson of Clinton, Miss., has to say  
about it:

Clinton, Miss., Jan. 20, 1906.  
I used the "SOUTHERN" WOOD FIBER PLASTER in my  
residence recently built at Clinton, Miss. I am delighted with it, and  
think the manufacturers have rightly called it "WONDERFUL."  
(Signed)

For prices, address,  
**"Southern" Wood Fiber Plaster Co.,**  
**JACKSON, MISS.**

**Dr. Brown's Magic Liniment**  
**This bottle for you---FREE**  
Those who seek relief from rheumatism, sciatica, neuralgia, headache,  
backache, lumbago, sprains, sore muscles, and other pains—Read carefully.  
We want to help you. We know the marvellous curative power of Dr.  
Brown's Magic Liniment; how wonderful it is; that when it is poured on  
a piece of cloth and pressed closely to the place where the pain exists the  
pain instantly vanishes. It is different from other liniments which need  
rubbing. You simply smother the cloth under your hands and the lin-  
iment penetrates to the source of the pain and instantly relieves it. It  
soothes the nerves, produces warmth, and starts up the circulation.  
We know it does all these things—AND WE WANT YOU TO KNOW IT.  
Send for the sample bottle and try it. Write to  
**BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.**

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We want every man and woman in the  
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